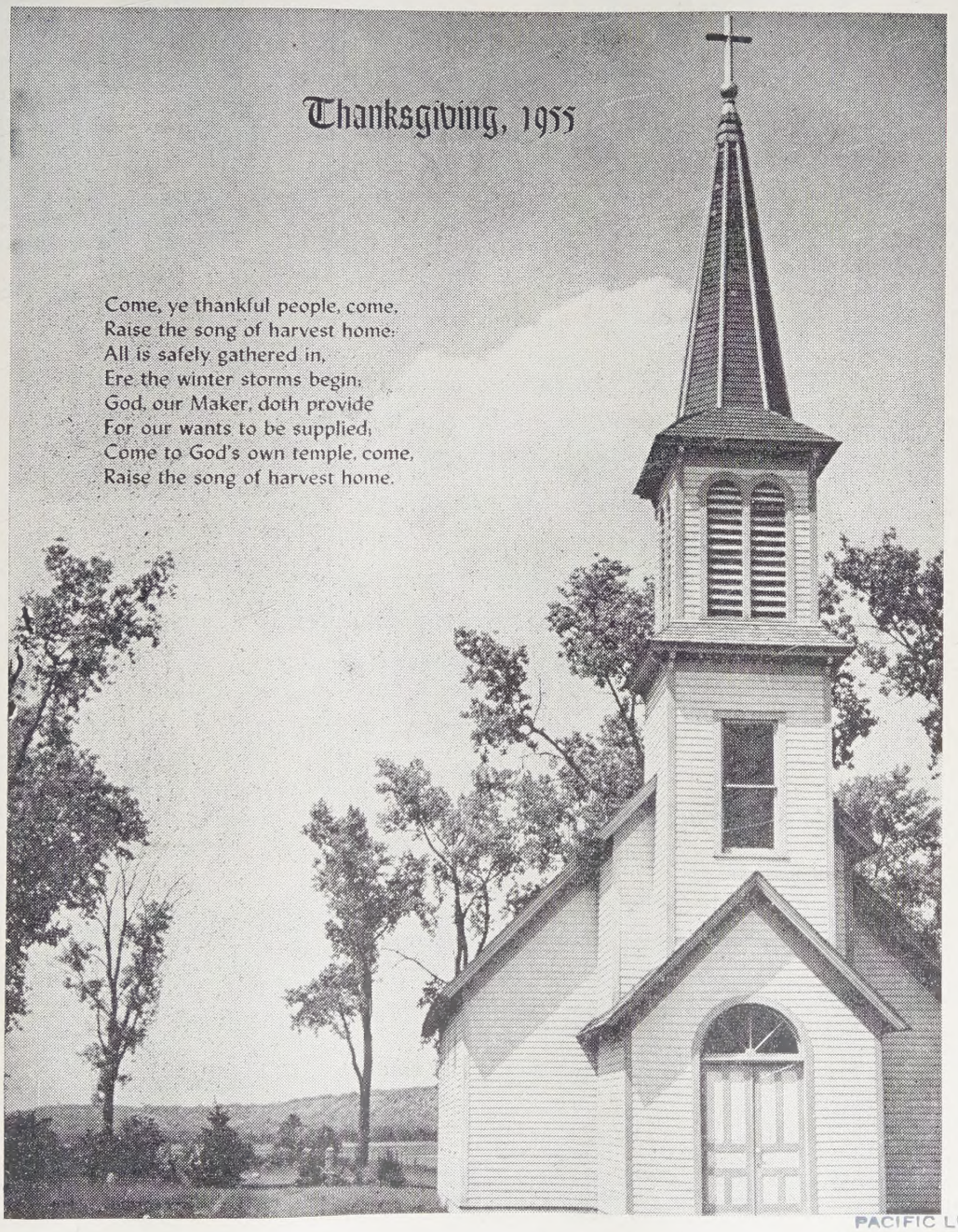
Lutheran Herald


Thanksgiving, 1955
Come, ye thankful people, come,
Raise the song of harvest home:
All is safely gathered in,
Ere the winter storms begin;
God, our Maker, doth provide
For our wants to be supplied;
Come to God's own temple, come,
Raise the song of harvest home.

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UME XXXIX MINNEAPOLIS, MINN., NOVEMBER 22, 1955 NUMBER 47

Our Forefathers

They were upright men, they walked with heads held high,
They trusted in a strength beyond their own,
They tilled the virgin land beneath the sky,
And wrested from it home sites of their own.
They stalked the wary deer, the wild fowls fell
Beneath their musket fire that they might eat,
They worked from sun to sun and did it well,
And found their night rest singularly sweet.

The autumn came, the harvest had been good,
Their God had kept them safely in His care,
They needed to express their gratitude—
They set aside a day for praise and prayer.
Can we in our own man-made wilderness—
Even in strangely troubled times like these
Fail to praise our God? Can we do less
Than they who humbly thanked Him on their knees?

GRACE NOLL CROWELL

LUTHERAN HERALD • **O. G. MALMIN, Editor** • **CARMEN MITCHELL, Assistant to the Editor** • **HERMAN E. JORGENSEN, New**

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UME XXXIX . . . NUMBER 47
nneapolis, Minn., Nov. 22, 1955

Lutheran Herald

PROCLAMATION

THE custom of devoting one day each year to national thanksgiving is a wise and an ancient one, hallowed by observance in the days before we became a Nation, and sanctioned throughout the succeeding generations. It is therefore in keeping with our oldest traditions that at the fruitful season of the waning year we turn again to Almighty God in grateful acknowledgment of His manifold blessings.

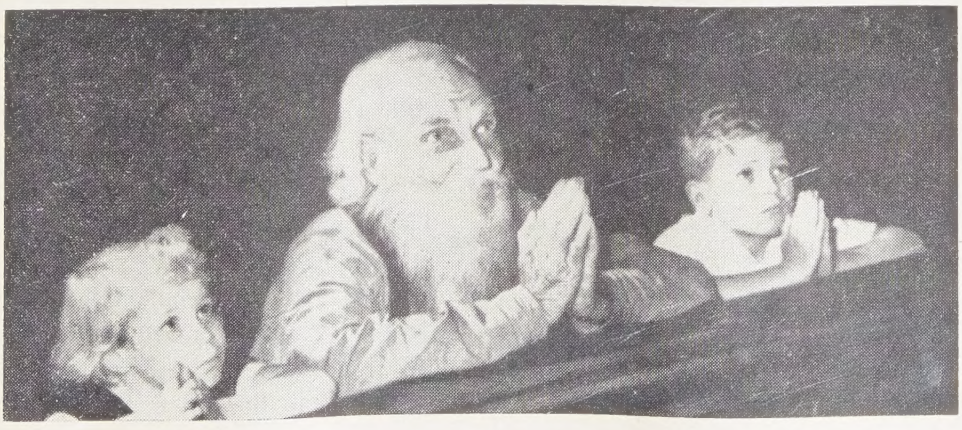
"At this time of thanksgiving, may we express our deep appreciation of those forebears who, more than three centuries ago, celebrated the first Thanksgiving Day. Through their industry and courage, our Nation was hewn from the virgin forest, and through their steadfastness and faith, the ideals of liberty and justice have become our cherished inheritance.

> "May we lift up our hearts in special prayers of gratitude for the abundance of our endowments, both material and spiritual, for the preservation of our way of life, in its richness and fullness, and for the religious faith which has wielded such a beneficent influence upon our destiny. May we show our thanks for our own bounty by remembrance of those less fortunate, and may the spirit of this Thanksgiving season move us to share with them to alleviate their need.

"NOW, THEREFORE, I, DWIGHT D. EISENHOWER, President of the United States of America, having in mind the joint Congressional resolution of December 26, 1941, which designated the fourth Thursday of November in each year as Thanksgiving Day and made that day a legal holiday, do hereby proclaim Thursday, the twenty-fourth day of November, 1955, as a day of national thanksgiving; and I urge all our citizens to observe the day with reverence. Let us, on the appointed day, in our homes and our accustomed places of worship, each according to his own faith, bow before God and give him humble thanks.

"IN WITNESS WHEREOF, I have hereunto set my hand and caused the Seal of the United States of America to be affixed.

DWIGHT D. EISENHOWER"



Thanksgiving Again

Mrs. Casper B

The other day somebody said, "Well, it's time to think about Thanksgiving again." Her tone of voice implied that much energy would be spent in cleaning house, shopping, and preparing a huge dinner for guests. Then, this remark: "Just *once* I'd like to go to a restaurant and be rid of the bother. All that work!"

To think about Thanksgiving again, the good housewife had forgotten that Thanksgiving is a year-round kind of living, and to her the commemoration of the day had assumed burden-like preparations. The remarks started me thinking of other Thanksgivings. As I transplanted a bit of summer color (red and pink petunias and a coral geranium) for winter blooming, my age was suddenly half past six. The tenses mixed past with present. The place was Grandma Peterson's Minnesota farm. The season was Thanksgiving, 1913.

Photo by Lambert

There was just enough snow to drive in the pung, the homemade sled patterned in oversize like the apple box with cut out sides that was fastened to my own little red sled. The team, King and Topsy, trotted steadily with Papa barely holding the lines. Well the knew every turn, knoll, and hill of this winding try through the Minnesota woods. Why shouldn't Every day, even on Christmas, they and Papa " the mail."

Flaming October had left so hurriedly in the w her Puritan sister—sober November—that bits brilliant gown still clung to the roadside fences gled vines of bittersweet twined tenaciously to here and there a pile of orphaned leaves huddled s

We plow the fields, and scatter
The good seed on the land,
But it is fed and watered
By God's almighty hand;
He sends the snow in winter,
The warmth to swell the grain,
The breezes and the sunshine,
And soft refreshing rain.

He only is the Maker
Of all things near and far;
He paints the wayside flower,
He lights the evening star;
The winds and waves obey Him,
By Him the birds are fed;
Much more to us, His children,
He gives our daily bread.

ly against the wooden posts. The blue mirror o Lake was even bluer than usual. "Mama, why c call it Dead Lake? It looks so alive." Then Mam me the old legend of a canoe drifting aimlessly, i occupant an Indian chief, mysteriously dead.

The marsh near old Stone Bridge where Papa for Redhorse every summer had a fine stand of How I always wished for an armful; the slimy made them as inaccessible as the top of the highe The "tails" looked lonesome, and I was glad them by.

Past the Whitney place where hollyhock sk lay bent and broken in the snow, like soldiers fa battle. Would there really be beautiful pink and "ladies" again next year? Past the country school with its windows plastered with cutouts of pum turkeys, pilgrims, and overflowing horns of pl wondered if the pupils read about the Sunbonnet and the Overall Boys in their readers.

randpa's Farm Ahead

e were nearing the Big Hill which held no fears cept from the top and looking down. How steep and rrow the road! Reaching the top, I snuggled close tween Mama and Papa and took a deep breath, felt e foot warmer firm under my feet, and shut my eyes ht while we made the breathtaking descent. A long e of cypress trees reared high in the distance, the ighbells jingled merrily as we passed our halfway rk, the Basswood store. Only five more miles to randma's and Grandpa's farm.

There was the Westover place, looking aloof and stant as an aristocratic lady. Two turns in the road re exactly alike. In childish impatience I always pre-ded the first turn was the last and so fed the fires anticipation. Freeman's place with the steeply sloping race of lawn—and then we saw it! Grandpa's red rn and the brand new silo. How high the silo ked. . . .

elcome!

he long row of fir trees shone blackly green as we tered the driveway. There was Grandma, dear little nderful woman of God, with gray hair neatly drawn m a furrowed, but serene, brow. Her violet eyes hted in loving splendor. Her slight arms were around and Grandpa's gruff, kindly voice bade us welcome. he others closed in.

Five uncles—jolly Len, happy Clayt, big-eyed Cal, refree Ole, and twelve-year-old Marvie—they were all ready to tease and love me. All those boys and one adorable and adored Aunt Mae whose lilting voice asked, "Do you smell the mince pie?" Our faces gave incredulous answer as we asked the question, "What, no pumpkin pie?" She laughed, "There's a whole row of pumpkin pies in the pantry, but the boys and I decided that mince pie makes it smell more 'Thanksgivingy.' So mother is cooking mince meat on the back of the stove." There it was in the old iron kettle which, by the way, has now "retired" to my living room hearth.

Five uncles always wanting a bite of my cinnamon roll or doughnut. They never failed to bite the heart right out of the roll, or worse still—the hole from the doughnut. This time I would fool those boys, for I was older. I'd take that important bite first. Marvie was eager to show me his real honest-to-goodness threshing machine made from a nail keg and scraps of iron. Instead, I went with my favorite, Aunt Mae, to her room which was wallpapered with pink roses. How could she bear to leave it and to be away teaching school?

The Family Under One Roof

Grandma was so busy. Her feet flew and the white starched apron proclaimed this as a special day. Thanksgiving—and her family under one roof again! Her heart beat fast under the blue gingham dress and she breathed a wordless prayer of thanks. The Bible on her sewing machine was open to Psalm 100: "Make a joyful noise unto the Lord. . . . Love the Lord with glad-

Let us come before His presence with thanksgiving RNS Photo

ness. . . . For the Lord is good; His mercy is everlasting and His truth endureth to all generations." Near by was the Saint Paul *Pioneer Press*. I wonder today, in 1955, if the then young Edgar Guest had written his "Be Thankful"? Grandma always cut out his verses from the poetry corner.

'Twas this the mother always said:
Be thankful for your daily bread
And thankful for your strength to bear
Whatever comes of hurt and care.
Be thankful for your blessings all
The happy memories recall. . . .

The dinner was ready. Grandpa was ready too, in his captain's chair at the head of the table. The high stack of dinner plates waited before him. The brown hunter's pitcher and the fat crystal one of cold, sweet milk were at the foot where Grandma sat. First, I had to say my piece, six verses all memorized: "Over the river and through the woods, to Grandfather's house we go; the horse knows the way, to carry the sleigh. . . ."

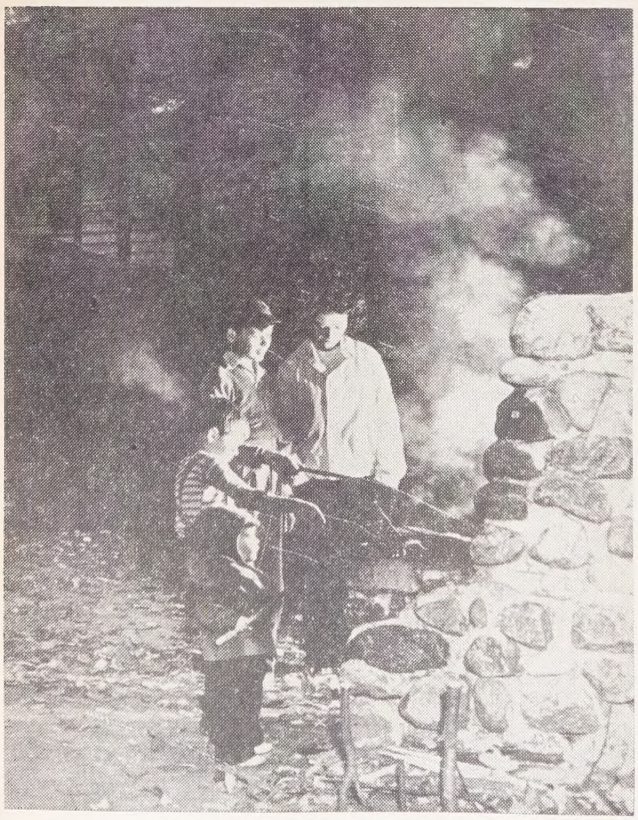
Grandma folded her hands and we bowed our heads while she prayed:

I Jesu Navn gaar vi tilbords,
At spise og drikke paa dit Ord,
Dig Gud til ære, os til gavn,
Saa faar vi mad i Jesu Navn. Amen

So it was and is Thanksgiving again.

RNS

RNS Photo



Bless the Lord, O My Soul

(Psalm 104)

Melody: Break Thou the Bread of Life

Bless the Lord, O my soul, for He is great.
See all the wondrous things He did create!
He made the earth and sky, mountains and sea;
And this almighty God made you and me.

We walketh on the wind, clothed with the lig
The clouds His chariot are, how great His might
Sun, moon and countless stars, He rules them all
And yet He marks the lowly sparrow's fall.

He makes the birds to sing, sends rain and snow,
By Him the fruits of earth each season grow;
All things He doth provide, let us sing praise,
And glorify His name through all our days.

GERTRUDE E. WARTCH

rom Shadow
o Substance

The Editor

Photos, Oscar and Associates, Chicago

Dr. Tillman M. Sogge (ELC) presides over a meeting of the Joint Union Committee, of which he is chairman; Dr. William L. Young (ALC), secretary, strains forward to be sure he is getting the motion right; Mrs. Schmidt (ALC) keeps a careful record of all that is decided.

ccomplishments, Not News

ıe editors who attended the meeting of the Joint ıion Committee in Chicago, October 27-28, didn't find ıch to write about. Last time they came away with a od deal of news: the proposed name for the united urch, its general make-up, the proposed name for official periodical. This time there was nothing of h news interest. They went home consoling themves on the fact that the next meeting, to be held the t days of November, will give them plenty to report d editorialize about for months to come.

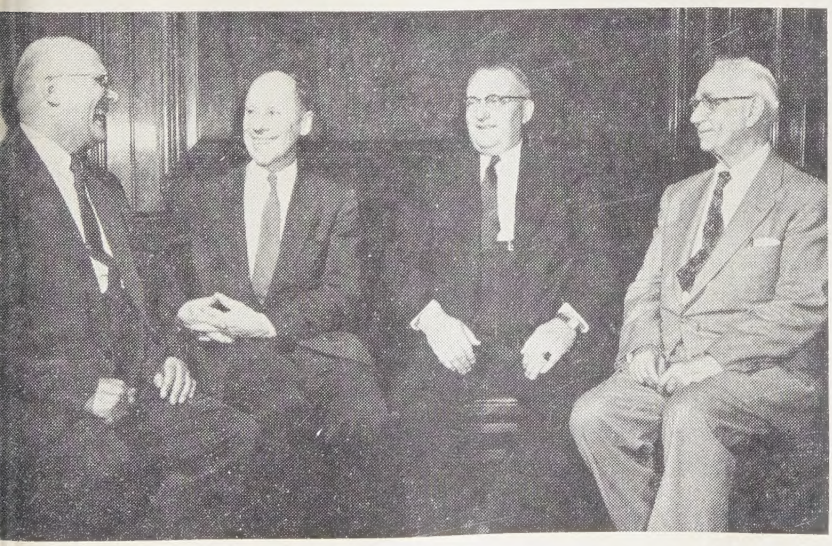
That does not mean that the October meeting was not oductive of results. It most assuredly was. The prosed Constitution for The American Lutheran Church ıs all but put in final form. So close is it to completn that the editing committee was granted permission have it set up in type, pending final adoption by Committee a month from now. That is real acmplishment.

The Articles of Union, too, are beginning to take ıal form. There is not a little to be done on them t, but a week's work by the Joint Committee on lity and Organization and its sub-committees will put them in shape for a final going-over by the Joint Union Committee.

In short, while the Chicago meeting of October may not have been one to delight the heart of an editor looking for sensational news developments, those were days of solid accomplishment.

What Is Going On?

Perhaps this is as good a time as any to orient ourselves as to what is going on in the area of union negotiations. Soon now the union documents will be ready for release to the membership of the Churches. Why not clear the decks by reminding ourselves of what this is all about so that we may consider those documents as intelligently as possible?



ıen all four church presidents smile, negotiations toward union must be going well. t to right: Dr. Hans C. Jersild, United Evangelical Lutheran Church; Dr. Fredrik A. ıiotz, The Evangelical Lutheran Church; Dr. Henry L. Schuh, American Lutheran Church; d Dr. T. O. Burntvedt, Lutheran Free Church.

What is going on? A new general Lutheran body is struggling to be born. It is as simple as that. The American Lutheran Church, the Lutheran Free Church, the United Evangelical Lutheran Church, and The Evangelical Lutheran Church are straining every muscle to accomplish their own decease—and very successfully, too.

Let us put it this way: The new Church is emerging from shadow to substance. First there was shadow—dreams and hopes and prayers—nebulous, intangible. Tens of thousands of people in all four Churches knew what they wanted: a union which would make their efforts in the Kingdom count for more, which would make their witness more

powerful, which would formalize the close fellowship they had long enjoyed. That was the dream, that was the shadow. Out of it must come substance, and the progress from shadow to substance forms one of the most thrilling stories of American Lutheran history.

Fumbling in the Shadows

It seems so long ago that all this began. And yet it isn't so many years. June, 1948, brought the invitation of the UELC to negotiate toward union. Not until September, 1949, was the first meeting of the Joint Union Committee held. The conventions of 1950 could not go much further than to say, "This looks promising; let's keep going." In 1952 the Churches could (and did) adopt the basic document, *The United Testimony on Faith and Life*. In it we witnessed to each other and to the world that we are one in faith and that we hold compatible views on the application of faith to Christian life. In the writer's opinion, the success of the negotiations has never been in doubt since that document was adopted.

Nevertheless, this was still shadow. Nobody knew what the new Church would look like. Everyone knew that it would be large; everyone wanted to help build "the more perfect Church." But no one knew h go about it.

There was plenty of fumbling for a while. Th Committee on Polity did not get very far, not b its members were unwilling but because they d fully understand what was expected of them. A us add frankly, they didn't always understand o other.

Even after preliminary difficulties had been sm away, things were still shadowy—sometimes murky. The process of coming to know each othe to understand the way each of us did things wa thing but easy. There were plenty of tense moment some folks were not being altogether facetious they used to go away from day-long, grueling se and exclaim, "Who in the world thought up this anyway?"

The Shadows Begin to Lift

The biennium between the conventions of 195 1954 were years of clarification. The *Report* o Joint Union Committee on Polity and Organizatio not show the new Church in substance. But the f work was there. The servants of the Churches had

THE JOINT UNION COMMITTEE

Left to right. Front row: Tillman M. Sogge (ELC), H. C. Jersild (UELC), F. A. Schiotz (ELC), Henry F. Schuh (ALC), T. O. Burr (LFC), Wm. L. Young (ALC). . . . Second row: J. R. Lavik (ELC), A. N. Rogness (ELC), B. J. Holm (ALC), E. C. Fendt (ALC), Abrahamson (ELC), T. F. Gullixson (ELC), C. A. Larson (LFC). . . . Third row: Harold W. Holm (UELC), J. A. Aasgaard (ELC), rence Siersbeck (UELC), A. H. Ewald (ALC), Fred Lentz (ALC), Donald Clausen (UELC), Cornelius Hanson (UELC), B. M. Chris (LFC), Johannes Ringstad (LFC). . . . Fourth row: R. E. Morton (UELC), Karl J. Wilhelmsen (UELC), J. L. Knutson (ELC), C. K. (ELC), L. E. Fisher (ALC), George Michaelsen (LFC), N. A. Menter (ALC), John Stensvaag (LFC), Gilbert Berg (LFC), R. A. dal (ELC). . . . Not pictured: E. J. Braulick (ALC), C. J. Carlsen (LFC), O. O. Aune (LFC), J. M. Girtz (UELC), John V. Gebuhr (U

JOINT COMMITTEE ON POLITY AND ORGANIZATION

to right. Front row: Hans C. Jersild (UELC), Fredrik A. Schiotz (ELC), Henry Schuh (ALC), T. O. Burntvedt (LFC), chairman, G. Malmin (ELC), secretary, Lawrence Siersbeck (UELC).
econd row: William L. Young (ALC), Randolph E. Haugan (ELC), E. C. Fendt (ALC), T. F. Gullixson (ELC), Charles L. Nasby C), Philip S. Dybvig (ELC).
hird row: R. E. Morton (UELC), B. M. Christensen (LFC), Thurman G. Overson (ELC), R. Braulick (ALC), John Stensvaag (LFC).
lot pictured: H. C. Osterman (ALC), George S. Schultz (ALC), R. Schmidt (ALC).

e to arrive at a rather clear idea of what such a ited Church *could* look like. All four groups had n going to school—one group learning from the er. The plan of organization on which the con- tions voted in 1954 revealed the fact that the four lies would be able to pool their resources, integrate ir programs, and make the gears mesh in a new anization which would be more effective than any the four it was intended to replace.

The time since the 1954 conventions has seen the dows all but disappear and the substance of the v Church become clearer and clearer. In a few short cks the basic documents—Constitution, Bylaws, Ar- es of Union—will be public property. Then it will possible to say, "That's what our new Church is ng to look like."

w the Work Is Done

believe that it will also be worth while to remind selves of how the negotiations are being carried out. ew letters which have come to the editor's desk re- tly lead us to believe that the process by which one urch unites with one or more other Churches is not e clear. For example, after it was announced that Joint Union Committee had agreed on a possible name for the new Church ("The American Lutheran Church") a pastor wrote us, taking the Joint Union Committee severely to task for exceeding its authority. "Only the Churches can make decisions like that," he wrote.

He is quite right in his last statement but entirely wrong in believing that the Joint Union Committee is arrogating to itself the authority the Churches have kept for themselves. That, really, is the point that must be made clear; all the rest is simple. Since the first union resolutions of 1948, each one of the Churches has been insistent upon one point: The Church, and it alone, can make the decisions. Not until a matter has been placed before the convention and discussed and decided, has it been adopted.

The arm of the convention is the Union Committee. Each of the negotiating bodies has its own, elected from among its own membership by any procedure that seems good to it.

In 1950, The Evangelical Lutheran Church fixed the composition of its Union Committee thus: it was to consist of the president (representing officialdom), the presidents of the two theological seminaries, three parish pastors, and three laymen. In the intervening years, the convention has seen fit to change that classification

slightly. The committee, as now constituted, conists of the president, the two presidents emeriti of the seminaries, one college president, the president of Luther Seminary, St. Paul, two parish pastors, and two laymen. The next convention can, of course, make any changes in the personnel of the committee it wishes.

Our committee constitutes an entity, as do the committees of the other three Churches. As such it holds frequent meetings of its own. When it joins with the men from the other bodies, the four individual committees make up the Joint Union Committee—36 men in all.

ELCPOC and JOPOC

The actual ground work on the documents has been given into the hands of a working committee known as the Joint Committee on Polity and Organization. This group came into being in the early spring of 1953.

Dr. Aasgaard, then president of the ELC, appointed five men to the ELC Committee on Polity and Organization (a group familiarly known as "ELCPOC"). It was made up of men whose work is at church headquarters in Minneapolis—a choice which brought not a little criticism upon the president. People seem to fear a "headquarters committee." Dr. Aasgaard justified his choice on two counts: this had to be a group which could meet almost daily months on end; further, it was a committee completely without authority to do anything except work. Its every decision was merely a proposal, subject to intense scrutiny by the responsible Union Committee. Two years ago, Dr. T. F. Gullixson was added to ELCPOC; otherwise its composition has remained unchanged.

The other presidents appointed their own groups. The composite is known as the Joint Committee on Polity and Organization ("JOPOC").

ELCPOC is the work horse of the ELC Union Committee; JOPOC of the Joint Union Committee. Its task has been to write the documents—first the *Report* which established the framework of the new Church, now the proposed Constitution, Bylaws, Articles of Incorporation, and Articles of Union. During the past six months JOPOC in turn has frequently resolved itself into sub-committees.

As far as ELCPOC is concerned, one point we want to emphasize as forcibly as possible: This little group works very closely with the ELC Union Committee. If it is at all possible, the two groups spend a full day in joint meeting before and after each session of JOPOC. Thus our Union Committee can instruct and advise ELCPOC thoroughly and at the same time be completely familiar with the proposals coming before the Joint Union Committee.

We have gone into such detail on these matters be-

Editors of official periodicals are privileged to sit in on m of the Joint Union Committee. Left to right: Drs. Edw. W. Sc "Lutheran Standard" (ALC); O. G. Malmin, "Lutheran H (ELC); and John M. Jensen, "Ansgar Lutheran" (UELC Rev. Sverre Torgerson, "Lutheran Messenger" (LFC) was una attend.

cause we do want our people to know that everyth being done "through channels." The "chain of mand" is, then, something like this: At the b are various sub-committees doing the jobs assign them. They report to JOPOC, which is charged the actual writing of the documents. JOPOC r to the Joint Union Committee which spends e hours studying and revising the documents. The Union Committee submits a biennial report t conventions. Only the conventions have author adopt.

The Substance Becomes Clearer

As soon as possible after January 1, 1956, a *Report* will be off the press. For the third tim Joint Union Committee will be submitting its pro to the Churches. It will be a large volume— larger than its predecessors of 1952 and 1954. I include the substance of the new Church's ma There will be the Articles of Union, which a compact into which the uniting Churches enter. will be the Constitution, which is the contract e into by the congregations of the uniting bodies. will be elaborate Bylaws, carrying out in needed the stipulations of the Constitution. There w Articles of Incorporation, the legal document re of all such organizations.

Thus the negotiating Churches will see the sub of the projected new Church. There will be ampl for discussion—among individuals, in congreg in circuits, in pastoral conferences—of these docu between the time of their publication and our Bi Convention. Thus the convention will be able to at its final decision in this whole matter of unio

Fredrik A. Schiotz
President, ELC

o hundred and fifty years takes us back approxi-ely seventy years before the thirteen colonies issued r Declaration of Independence. That is a long time . But it is that long ago since God put it into the rt of His Majesty Frederick IV of Denmark to be cerned for the spiritual welfare of the Indian people he Danish colony of Tranquebar, on the east coast South India. The king's court chaplain, Doctor ken, was also deeply interested. King Frederick sted his help to find men who would be willing to out as missionaries. Doctor Lutken discussed the ter with friends in Berlin. As a result of this con-ation, two young men, Bartholomew Ziegenbalg and ry Plütschau, were commissioned for missionary ice. They sailed for India November 29, 1705, and ed the following July 9.

nuary 12-15, 1956, the Tamil Lutheran Church of th India and the Federation of Evangelical Lutheran urches in India will sponsor a Two Hundred and ieth Tranquebar Jubilee. The Executive Committee the Lutheran World Federation will hold its annual eting in Madras in order that it may join forces with lian Christians in observing this very important e stone in the history of modern missions.

storically, the Leipzig Mission Society of Germany d the Church of Sweden Mission Society have min-red in the area where His Majesty King Frederick of Denmark began the work. Recently the Leipzig ssion Society advised the Lutheran World Federa-n office in Geneva that it was printing up a supply seals (stamps) to commemorate the Tranquebar ilee. The Leipzig Mission Society, which has its dquarters in the East Zone of Germany, felt that it ld make a contribution of this kind without too ch difficulty. Now the seals are being distributed to theran churches for use in mission societies and local ishes. Any gifts that may result from the distribution these seals will be used for strengthening the library a recently organized theological seminary at Gurukul, outside of Madras in South India. This is the first heran theological seminary in India to offer work t will measure up to the standards in effect at the ological schools of the Lutheran Churches in this ntry.

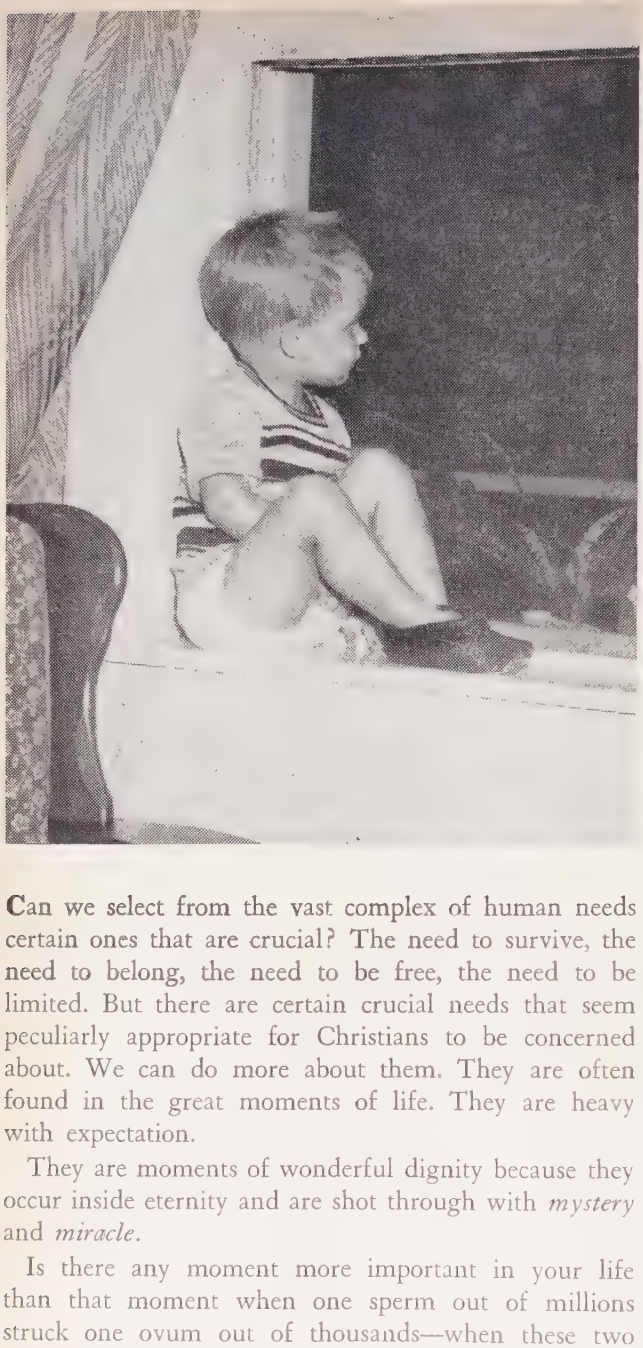
Before long the Women's Missionary Federation office our Church will be releasing information to its mis-n societies concerning the availability of the Tranque-Jubilee seals.

In this pioneer mission field God used Ziegenbalg and Plütschau to accomplish great things. It was necessary to know the native Tamil language, as well as Danish and Portuguese so Ziegenbalg took on the difficult task of learning the native tongue. In a year he had completed a translation of the Catechism and not long after that he was able to preach his first sermon in Tamil. Later he prepared an order of service and a hymnal, and translated the New Testament into Tamil, its first translation into an East Indian tongue. By 1712 he had composed or translated 38 books or pamphlets. His treatise on the native religions became a valuable reference work.

By the end of the first year in Tranquebar, the two missionaries had built a church, each giving for that purpose half of the two hundred dollars which was his salary. Within a few months after the church was dedicated, on August 4, 1707, there were 35 members in the congregation. Then Ziegenbalg began to work in the villages of the Danish possessions outside Tranquebar. He also established a school for the education of Christian children in the city. The missionaries often met with opposition, both from the Danish chaplains and from the Roman Catholics, and the first financial help sent them, two years after they came to Tranquebar, was lost when the drunken captain of the ship upset the chest of treasure in the harbor.

In 1709 three more missionaries were sent to assist at Tranquebar. In 1711 Plütschau returned to Europe to present the needs of the mission. Ziegenbalg visited Denmark in 1714 but returned to India in 1716, bringing with him a helpmate, Maria Dorothea Saltzmann, the first woman ever sent to a foreign field.

In the few years remaining before his death in February, 1719 (when he was only thirty-six), Ziegenbalg continued to establish village schools; he opened a seminary for the training of native pastors; a large native church was dedicated; and he provided work by which the poorest of his converts could earn a living. His mission program included all the phases of a modern missionary enterprise, with the exception of medical work. In the thirteen years of his missionary activity, Ziegenbalg's accomplishments were extraordinary, particularly in view of his frail health. Final testimony was the community of two hundred Christians, instructed and firmly established in the faith, which he left behind him.



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THE S

Can we select from the vast complex of human needs certain ones that are crucial? The need to survive, the need to belong, the need to be free, the need to be limited. But there are certain crucial needs that seem peculiarly appropriate for Christians to be concerned about. We can do more about them. They are often found in the great moments of life. They are heavy with expectation.

They are moments of wonderful dignity because they occur inside eternity and are shot through with *mystery* and *miracle*.

Is there any moment more important in your life than that moment when one sperm out of millions struck one ovum out of thousands—when these two became one—and *you* began to become *you?*

At that moment you had one crucial need. It was this: that the miracle of your conception should occur between two—who truly loved each other—who truly wanted you—who would love you when you appeared—who would go on loving each other and loving you until you were ready to face the great issues of life on your own.

How important is love? The love of Jesus for all people is a central teaching of the Church. It ought to be the central experience in Christian families! Love is the unique element, missing in all other religions. Other religions have plenty of faith, worship, fear of God, prayer. But only Christianity asks us to lov and to believe that He loves us.

In the Great Crises of Life

Can love be taught? No, it cannot. We can about love. We cannot teach love. We cannot tea taste of honey or the feel of swimming or th stars look at night. These things we experience. W aware, we feel, we sense in other people their l lack of love. We feel their giving kindness o withholding coldness. The experience of Christia is particularly meaningful in the great crises of when we fail in something, when we are ill, wh suffer loss, when we enter a new field.

Our needs are felt most sharply when somethin happens to us. I suppose nothing stranger can h to anyone than being ejected suddenly from th darkness, security, and warmth of mother's wom the bright light of day. All of a sudden the ne

baby is gripped by utterly new needs. The ne baby needs to breathe and suck and listen and fe holler. Imagine how he feels at the end of the firs It's a wonder he manages at all.

The emotional and spiritual needs of babyhoo so intense and dramatic, so important, and yet th recognized so little throughout the world that the W Health Organization has published a famous r graph on the matter. It is being distributed in five countries. The author is Dr. Bowlby wit Tavistock Clinic in London. Evidence came fro Christendom: the United States, Great Britain, dinavia, Germany, France, Spain, Holland. It h its topic the etiology of unhappiness. Etiology science of causes. The findings are very simple implications are endless. If a baby experiences "a intimate, and continuous relationship with his m (or permanent mother-substitute) from birth th his very early years," he is likely to be happy, he does not, he is likely to be unhappy, insecur mature, fearful of life.

Those First Important Months

Germs cause disease. Early maternal deprivation emotional disturbance and behavior disorder. Son

accountably immune. But the general connection be-
een cause and effect has been established.

"Maternal deprivation" is a term covering many sit-
tions. But they have this in common, that the baby
nnot see, smell, hear, feel his mother, hence cannot
perience love, hence cannot grow up emotionally
althy. Let us listen to Dr. Bowlby:

"Infants under six months of age who have been in
institution for some time present a well-defined
ture. The outstanding features are listlessness, emaci-
on and pallor, relative immobility, quietness, unre-
onsiveness to a smile . . . absence of sucking habits"
age 16).

There is so often a shortage of good boarding homes
at we ask foster mothers to take several children at a
ne. Hence this finding should disturb us: "In a study
children between ages of nine and fifteen months
aiting adoption and being cared for by boarding
thers, those children receiving all the boarding
mother's attention were on the average accelerated in development while those who had to share it with other babies were retarded to a statistically significant degree" (page 18).

"The impairment of the capacity for parenthood is perhaps the most damaging of all the effects of deprivation" (page 27). How far along in the child's life is maternal deprivation dangerous? "All who have studied the matter would agree that vulnerability between three and five is still serious though much less so than earlier" (page 26).

"Specifically," you ask, "what symptoms of unhappiness have been detected in follow-up and retrospective studies of those who have suffered maternal deprivation in early years of life?"

"Persistent stealing, violence, egotism, sexual misdemeanors."
"Superficial relationships."
"No capacity to care for people or to make true friends."
"Emotional inaccessibility."
"Deceit and evasion."
"A curious lack of concern."
"Lying."
"Inability to give or receive love" (pages 30 and 31).

The Forgotten Half

What about juvenile delinquency and criminality?

"There is a very strong case, indeed, for believing that prolonged separation of a child from his mother (or permanent mother-substitute) during the first five years of life stands foremost among the causes of delinquent character development."

Among major causes of maternal deprivation reported throughout the Christian world were illegitimacy, poverty, mental and physical illness, personal instability, war, imprisonment, desertion, separation, divorce, full time employment of mother. Would not social workers and chaplains and pastors agree that the cause behind these conditions, in turn, is very often the lack of love?

I am convinced that our present social service structure (public, private and church) is helping only half the persons that seriously need help. Should we not search out new ways and means of helping this forgotten half? Perhaps as chaplains and social workers we could aid in reforming the most ancient and fundamental of welfare agencies: I call them the three helping circles—the family circle, the friendship circle and the faith circle.

ıman Need

ARTICLES

Harold J. Belgum

RNS Photo

The love of Jesus for all people is a central teaching of the Church. It ought to be the central experience in Christian families!

Shall We All Have a Drink?

(CONTINUED FROM LAST WEEK)

Hazel Zakar

A One-Way Street

In this matter, has not Christian liberty begun to be a one-way street? We are at liberty to drink (in a moderate, refined manner, of course) but is the street always open in the other direction?

The elite of many churches, especially in or near large cities, serve before-dinner cocktails in their homes. This is considered harmless because no one drinks a great deal and it all seems just another phase of gracious entertaining. Christian liberty makes it permissible!

What can I say is the harm?

Perhaps first of all, a little secret loss of self-respect. Quite a loss!

Secondly, loss of a degree of integrity and moral responsibility toward others of the church and community who look to these people as arbiters. In truth, these fine people are robbing themselves of part of their Christian effectiveness. For how can your attitude be interpreted as anything but favorable toward something that you yourself indulge in?

Throw off the consciencewash, now, and remember that we are talking about *something whose potential danger to one out of every 16 persons who deal with it is complete ruination of their lives—for one in 16 becomes an alcoholic.*

I happen to be the mother of six. Perhaps that is the chief reason why I have given so much soul-searching thought to this matter.

How can I be sure that one of my six children, once having started to drink, may not become a problem drinker, even an alcoholic? The statistics certainly favor the possibility. Bringing up my children to be well-adjusted, happy and sensible persons will not be sufficient insurance. Charles H. Durfee, Ph.D., an expert in the rehabilitation of problem drinkers, wrote in a recent series of articles for the *Minneapolis Star,* that *anyone* can become an alcoholic. You need not be a neurotic or an unstable, maladjusted person, as we formerly believed. You may well be an average, well-adjusted, sociable soul, drinking only for relaxation.

I cannot help but add to Dr. Durfee's conclusions, that *you need only be foolish enough to drink at all.*

As far as I am concerned, I intend to go on using every means at my command to teach my children the dangers of alcohol—just as I teach them to look before they cross a street, to be vaccinated against dangerous diseases, to keep their arms out of the lion's cage when they visit the zoo. To me it is that obvious, that elementary.

When we see the ads on television my husband I explain to our children (aged 2 to 13) that advertising is untruthful and done by merchants to their products. When we read the newspaper we point out the sordid stories of brawls and murders and children left untended by parents gone to the beer pa When we are driving we discuss the deaths on highway, sometimes involving very young people didn't understand how harmful it could be to d In confidence at another time we even tell our children the true reason why Johnny and Jane's pa got a divorce.

Spiritless Rubber Stamps

Are other parents shocked? If so, in all humbleness can only offer the following thoughts:

Why should we shield our children from these all commonplace aspects of the society in which they live? Yes, live, and we pray be compassionate and lifting influences—rather than mindless, spiritless ru stamps.

Dr. Emil Swenson, highly respected president many years of the Minnesota Conference, Augus Synod, was quoted in a news article in the *Minnea Star* on Tuesday, April 19, 1955, as saying that too m church members are compromising with the wor

"Members all too often, and even representative the respective boards, frequent taverns and at time imbibe as to become intoxicated," Dr. Swenson decl

Dr. Swenson believes that the average church me fails to sense his responsibility in creating high m standards in his community. "His influence as a f in law enforcement, a higher standard of livin wholesome environment for youth is not by far wh should be," the newspaper quoted Dr. Swenso saying.

He further stated that "the unconscionable li traffic continues to undermine and destroy family community life, disregarding the opposition of church, which as a rule is too feeble to make an e tive protest."

Our protest is feeble because we wish to be fair open-minded, is it not? That is fine if there is s good and some bad in a thing. But *where* is the pos *good* in liquor? Even as a promoter of good fellow it is often treacherous. (I will take the sincere good of a cup of coffee any day!)

With deepest seriousness, I would ask fellow C tians to give this matter *deeper thought.* As indivi

must always act according to our own consciences, course. But let our consciences be enlightened by Word of God regarding Christian responsibility, well as by the facts in the drinking picture of our day. 'acts are not lacking. They just aren't being used. nisters, educators and other leaders—or any individ—may easily secure them from our health depart-nts, law enforcement agencies, and temperance or-nizations. The last-named are like indefatigable ants cking an elephant. For all their dedication, they are, choose another figure, like voices merely whispering the wilderness. They deserve our gratitude and our port. Against public indifference they can accom-sh comparatively little.

As for the Church (referring to all of organized ristianity), I believe a moral awakening of respon-lity on the liquor problem will come when the urge of problem drinking becomes sufficiently bad. some communities, this must surely be very soon. others, of course, courageous pastors have always ken out.

As pastors find their counselling experiences con-ntly dealing with persons in sorrow and despair over ir liquor problems, they will eventually cry out in hteous anger from their pulpits.

They will not attack the principle of Christian erty; but they will fight the travesty upon it that is ng perpetrated. They will probably not smash bars d pour liquor in the gutters, but they will clearly d unitedly say, "This thing is *evil*. It will do no one y good, and to some it will do harm so deadly that cannot stand by and let it continue to happen. ristian, don't take this evil thing into your circle of holesome good fellowship. Don't let its glamor of es and cherries and free-spending and high society ol you. 'Wine is a mocker, strong drink is raging; d whosoever is deceived thereby is not wise'" (Prov-bs 20:1).

Pastors must eventually take a stand in spite of the t that Mr. Board Member and Mrs. Ladies' Aid easurer serve cocktails in their homes (they may not truly comfortable and happy doing so even now). nd in spite of the fact that Mr. Big Contributor owns liquor store (he could reinvest in a better business d enjoy the dividend of a good conscience). Also in te of the fact that Mr. Pillar's grocery store gets out 10% of its profits from the sale of beer (he ows in his heart that *some* people would *not* "buy someplace else anyway"—and with no beer business attend to he could rearrange his merchandising and omotion of regular groceries to increase profits).

Precious Vaccine

she will, the Church everywhere can come forth strongly and compassionately to offer the precious vaccine needed to fight the liquor problem, and let the enemy know it IS a fight in the same way that the struggle to conquer poliomyelitis is a fight.

The anti-liquor vaccine is not something new. In fact it was "discovered" back in the days of the early prophets, who certainly weren't afraid to offer it when they saw moral scourges besetting the people.

The picture needs to be focused from grayed confusion to clear and true color. A demoralizing factor which also is a disease menace 100 times greater than polio has no business to go on claiming victims without challenge.

Nor have Christian people any business to be indifferent as more and more of our uncertain young people and unthinking adult acquaintances run on as they are, to join the universal MAD EXPERIMENT of finding out whether they can safely drink or not.

The anti-liquor vaccine is made up of powerful components: *Truth,* and *Moral Courage,* and *Spiritual Responsibility.*

Are these strengths too much to ask from the Church?

Is it too much to ask of any church member to RETHINK his own attitude toward a problem as serious as the Liquor Problem?

A SINCERE THANK YOU!

We are deeply grateful for cablegrams, letters, and cards received from church leaders, pastors and members of our congregations while we were on our mission to assist Christians in our congregations of Norway in their inauguration of the Preaching-Teaching-Reaching Evangelism Program.

This assurance of prayer support by so many of you friends in America inspired us greatly. Our leaders, pastors and people in Norway were also deeply moved by this prayerful concern manifested by so many Christians in America.

God did answer prayer. Reports concerning these very successful P-T-R Missions and plans for future *Aksjonsuker* will be made available by our leaders in Norway through the Lutheran Herald in the near future. Some observations concerning the dynamic ministry of the Holy Spirit through the congregations in Norway as witnessed by us on this recent trip will also be shared in a later issue of the Herald.

Continue to pray much that God may use the Preaching-Teaching-Reaching Missions both here at home and abroad to save many souls for Jesus Christ in this great harvest season.

Agnar S. Tanner
Oscar C. Hanson

On Shouting Hosanna!

Harold B. Kildahl

THE FIRST SUNDAY IN ADVENT
November 27, 1955
Text: Matthew 21:1-9

He came to Jerusalem, the old city of Jerusalem, and as He entered the city and passed along those ancient, narrow streets, the people cried: "Hosanna." It must have been a thrilling occasion in the lives of those who had followed Him, loved Him, and taken Him to their hearts as King.

But the shouting died. It died long ago, really. There seems little occasion nowadays to shout "Hosanna." And yet there is—if one will only look, consider, and understand that Christ comes into lives these days just as vividly and in just as thrilling a manner as ever He did.

There is good cause to shout "Hosanna" when the Spirit of Jesus Christ comes into the life of an unbeliever and by His Spirit's presence transforms that life into a new and glorious life. It happens, you know. It happens somewhere every day.

There is good cause to shout "Hosanna" when the life of the alcoholic is made new, or when the sinner repents, or when the home, once Godless, receives Christ as King. There is good cause to shout "Hosanna" when the church college expands its facilities to care for more students, or when another home for the aged is opened, or when another missionary sets sail, or when a hospital announces another wing. All these things are current announcements that Christ is coming, that His influence is reaching out and that the Spirit of His love is being passed along from those who know Him to those who need Him and His love.

He came to Jerusalem, the old city of Jerusalem, and there was no restraining the enthusiasm of the people. They were happy. They recognized Him as the King. And they shouted—long and loud—"Hosanna." It must be something like that in communities where new Home Mission churches are opened and the people receive them gladly. It must be something like that every Sunday morning in the hearts of many pious, believing Christian men and women who hear His Word with joy. Is it something like that in your heart too?

When did you last shout "Hosanna"? If you are like the rest of us you probably have never shouted that word or any word comparable to it. The faith, the faith held dear, the faith that means much, so much, in fact, that it extends through time to eternity, has a way of being taken in stride. It would be a good idea if Christians would shout a bit, now and then, and let the world know that Jesus Christ is King. He is King, you know, and shall be evermore.

Ministry of Music

Oscar R. C

There recently has been a growing demand fo time ministers of music in our Church. While n in the tempo of a trend, this demand shows a pron awareness of the potentials of good music an need for more specialized leadership in the manag of the whole ministry of music. The new intere serves encouragement. Too long we have been sa with mediocre performance in our church music haps to the degree that our ears no longer sens lack of good pitch, tone, balance, rhythm, nuance expression—qualities that should make the music service a thing of beauty, an aid to worship, some of extraordinary spiritual uplift. Because there has so little opportunity in our own Church, much c best musical talent has found it necessary to accep from other denominations. Now we hope there w more and more calls for this type of talent fro own congregations.

But, we may ask, why increase our budget to in a full-time minister of music? What does he do? out attempting again to probe the needs and valu each phase of music in the over-all program of the gregation, which would require considerable time space, we can gain insight into the benefits po with such a servant if we merely examine his w work schedule.

The minister of music might be both organist choral director. This, however, involves severe re ments, and few qualified candidates are to be foun gain proficiency in organ playing requires a great of specialization—talent, labor, and devotion. The organist, consequently, will rarely have time or in tion to secure a corresponding technique in the c field. But of course we have some splendid excep For the average purpose, then, we would recomme staff of musicians: a choral director, who will b full-time minister of music, a part-time person fo organ job, and perhaps an assistant who is spe qualified to be song instructor in Sunday school primary choir

The minister of music, in co-operation with the p will serve as organizer, promoter, and supervisor music activities in the congregation. His first resp bility will be to draw up a plan to suit local needs to make the best use of available talent. This will l include a progressive multi-choir setup, with pe four or more choirs; regular song instruction in church schools; more attention to the music and ticipation in the worship services and in all the or zations of the congregation.

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE SECOND SUNDAY IN ADVENT

Epistle: Romans 15:4-9

The Gospel: Luke 21:25-36

Monday, November 28
LEANING

Read Romans 15:4-9

. . That by steadfastness and by the uragement of the scriptures we might hope.

ope is not part of a guessing game Christians play. It is a very real backed up by the Word of God. It a sparkle in the believer's eye. It s him moving on in one direction use he has a goal. Everything there is : him, his living, the way he gets g with others, the way he talks, the he thinks, leans in the direction of ope.

t it isn't always easy to keep hope Sometimes a tree is crowded by a tree. It is so overshadowed that necessary to lean away in order to etter exposed to the warming rays of un. The tree needs the sun and will far to get it. Without the sun of Word we are lost. Against the crowd-business of life we must constantly o the Word. And we must be steady t it.

raw me ever toward Thee, O God. n.

Tuesday, November 29
HE IS COMING

Read Luke 21:25-28

"And then they will see the Son of man coming in a cloud with power and great glory."

The best is yet to be! Jesus is coming again. How easy it is for us to let the last part of the Second Article of the Creed go trailing off without too much meaning. Sure, we say, "He shall come again to judge the quick and the dead." But that hasn't happened yet. The rest of it—His birth, suffering and death, burial, resurrection and ascension, is history. And now He is at the "right hand of God the Father." But He is coming again!

What will that be like? There are no words to describe it fully, but we know it will be a glorious event. He will come as Lord to judge. He will come to take unto Himself His very own.

No, history isn't over yet! The best is yet to be. Let me live close to my Savior in daily penitence so that when He comes I shall be ready.

My life is in Thee, O Jesus. Amen.

Wednesday, November 30
SHRINKERS

Read Hebrews 10:35-39

But we are not of those who shrink back and are destroyed, but of those who have faith and keep their souls.

Any person who shrinks back, who fades out, who quits what he has started, is not worthy of praise. Sometimes he is called a coward, or a failure, or a disappointment. He started well but he did not have what it takes to keep on.

In the ordinary pursuits of life this shrinking back is bad enough, but if it happens in matters of faith, it is tragic. The writer of Hebrews speaks of those who "shrink back and are destroyed." Sure, it's a sad story. Many people get started well with Christ and for Christ, but they quit. "I was a believer once," they say, "but not any more." They are shrinkers.

The thing the writer to the Hebrews points to is the lack of endurance on the part of some. You have to keep believing and hoping. You can't say, "Oh, it's never going to come true." You don't give yourself a chance to be a shrinker if you stay close to Christ.

Thursday, December 1
ALWAYS READY

Read Luke 12:35-40

You also must be ready; for the Son an is coming at an hour you do not ct."

here was a woman who always kept ouse in order. One day a friend said er, "You never need to be ashamed ave company drop in on you unctedly. Your home is always neat and ." To this remark the woman re- , "Yes, that is true. But that is not nly reason I like to keep it orderly: ust good to live this way."

nd that's the way it should be with n our Christian lives. Surely, we t behaving ourselves simply because ight die tonight or tomorrow. And ren't giving money to missions today se Jesus might come back in His tomorrow morning!

his matter of "being ready" is also a er of being sincere followers of Christ. we are ready to live or ready to True Christians do not get "caught" g contrary to the will of God.

t me be forever Thine. Amen.

Friday, December 2
HE CAME

Read Isaiah 11:1-5

There shall come forth a shoot from the stump of Jesse, and a branch shall grow out of his roots.

How beautifully Isaiah tied it all together with his poetic language. He used imagery from the world of trees. He gave this Christ who was to come an earthly family tree. The mention of Jesse brought thoughts of David, the king. And in the rest of the description there could be no mistake as to His heavenly connection.

And so this "shoot," this "branch" came. He grew up in a carpenter's house, and perhaps as a young man followed the carpenter's trade. But most important of all is this, that He taught the true carpentry of life and of the soul. And He did lay down His life on the "tree."

Jesus called Himself the Vine, the life-giving vine to which the branches are attached. If I am grafted to that Vine I have life and by that life bear fruit to His honor and glory.

Keep me a living member of Thy household, dear God. Amen.

Saturday, December 3
EVERYTHING BUT

Read Luke 17:20-30

"Likewise as it was in the days of Lot —they ate, they drank, they bought, they sold, they planted, they built."

It appears as though they were pretty well taken up with things to do. Of course they were no busier than many of us find ourselves to be, but the point is they were engaged in a whole round of activities that kept them so occupied that they didn't get around to doing the important things. They forgot about God. How is it with you? While you get yourself around to your work, tending all your chores, planning things, solving problems, does the *one thing that matters* try to get into the picture demanding your attention? Of course, it does. But what chance does the need of your soul have if it gets itself all mixed up in the machinery of "all the things you have to do."

If we are tending to everything but the one thing needful we are in danger. God spare us from being too busy!

Teach me to be quiet, O God, and to tend to first things first. Amen.

Here and There on the Christian Front

Edited by Raymond M.

WANTS CATHOLICS TO LAUNCH RURAL MISSION

Archbishop Karl J. Alter of Cincinnati called upon the National Catholic Rural Life Conference at its 33rd annual meeting in Lexington, Ky., to take the lead in the Church's "great mission of the future—among the farming people." Pointing out that only a small proportion of the nation's Catholics live on the land, he said, "We must assume, therefore, that the area in which the Church is least understood and most feared is precisely the rural area."

"The National Catholic Rural Life Conference must send missionaries into the hundreds of priestless rural areas in order to correct this situation," he said, "first by promoting an apostolic spirit among those who live on the land so they will become convert-minded and, secondly, by organizing efforts to pursue the work systematically."

Bishop Peter W. Bartholome of St. Cloud, Minnesota, underscored the same approach, challenging diocesan rural life directors to greater action in the farm apostolate and urged them draw other priests, laymen and women into the movement. "This is a long-term program but it is basic, vital and worthwhile," he said.

CAMPUS IS MISSIONARY FRONTIER

Campuses of colleges and universities in the United States are the most fertile missionary fields in the world, delegates to the 130th annual meeting of the Ohio Baptist Convention were told. The Rev. Howard R. Moody, director of student activities for the Convention, said that colleges "offer a new frontier for missionary work."

Mr. Moody, who spends most of his time at Ohio State University in Columbus, said that the tensions, insecurity, and loneliness of students make them reach out for something enduring. "The impending tidal wave of students who will come to campuses in Ohio and the United States in the next few years makes it imperative that we step up our evangelism efforts," he declared. He reported that forty per cent of the 2,500,000 college students today have no church affiliation.

THE FIRST VOLUME OF LUTHER'S WORKS

RNS Photo

Dr. O. A. Dorn, manager of Concordia Publishing House, St. Louis, Mo., presents Dr. John W. Behnken (right), president of The Lutheran Church—Missouri Synod, with the first volume of the 55-volume edition of Martin Luther's Works, to be published jointly by Concordia Publishing House and the Lutheran Publication House of Philadelphia, Pa. The first volume to be published is Volume 12 in the 55 volume series, which is the most ambitious project ever undertaken for the publication of Luther's Works in English.

BROTHERHOOD SYMBC

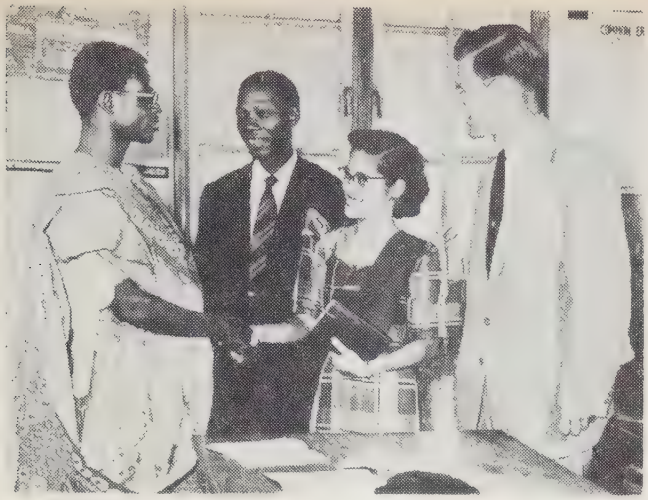
R

This two-foot bronze sculpture repre the hands of all races, creeds, and alities reaching toward the common brotherhood was unveiled at the quarters building of the National ence of Christians and Jews in Ne It is one of three identical piece missioned for the NCCJ by the H Bank. The sculptor was John Hova New York. Later this year the pie be presented to the Conference' co-chairmen. They are Benjamin F. former board chairman of the U. Corporation, Protestant co-chairman; F. Twohy, west coast industrialist, C co-chairman; and Roger W. Straus, chairman of the American Smeltin Refining Company, Jewish co-chairm new chairmen are elected, the bronz will be passed on in perpetual rota

TODAY'S COUNTRY CLERGYMAN

A new composite picture of t country clergyman emerged fro National Convocation on the Ch in Town and Country which m month in Ohio. The average rur tor is somewhere between the a 35 and 39, is married, and h children, declared Dr. Samue Blizzard, rural sociologist of State University. All but 15 pe have a college degree, includ pre-seminary degree in arts. Abo in five majored in science or en ing before switching to the mi Seven out of nine graduated f seminary.

TO TRAIN NIGERIAN S.S. TEACHERS



RNS Photo

o-member team sponsored by the World Council of Christian Education is in the African country of Nigeria to help train teachers for Christian youth work and y school education. They are Miss Leonora Flores of Dumaguete, The Philippines, W. Dalrymple of Nova Scotia, Canada (right), shown here visiting the Sunday of Trinity Methodist Church in Lagos. Greeting them are O. Osinuga, a teacher; P. K. Sago, Sunday school superintendent. The team will study the problems of work, conduct a three-month training course for Christian youth leaders and organize Sunday schools.

r. Blizzard, who is head of a three- research project on ministerial ing, told delegates of church-re- rural life leaders that life in the idyllic countryside has become as complicated as life in the rosis-haunted cities." And, he sed, rural ministers need a new of training to cope with it.

st disappearing are the romantic try villages where life was simple, in their places are highly organ- communities which have special- in law, medicine, livestock care, tion, and a host of others trained rve a complex society. The city, in , has moved to the country, and minister trained for rural service be fully prepared for it, he said. nust know how to counsel on such lems as marital relations, juvenile quency, and alcoholism, as well each the Gospel and call on the and bereaved. He added that the ern country minister must be ed in psychology, sociology, eco- cs, and business administration.

. Blizzard based his judgments on ts from 344 rural ministers who cipated in the nation-wide study r his supervision.

RTHY OF NOTE . . .

w constitution making the Broth- od of the American Lutheran Church an official layman's auxiliary of the denomination was adopted by the organization at its recent convention in Denver. . . . Jehovah's Witnesses have asked the U. S. Supreme Court for a ruling on whether separation of Church and State prohibits the use of public buildings for religious assemblies, or if it requires that such facilities be made available to all religious groups on an equal basis. . . . A decision by 20 supermarkets in the Dayton, Ohio, area, to open on Sundays has touched off a bitter controversy. It has led to a court suit, the offer of a $2,000 reward, discussion by the city commission, pleas for boycotts, protests by church groups and objections from labor unions. . . . Representatives of 12 Protestant denominations serving Alaska have issued a statement calling for an end to "over-emphasis on sectarianism which breeds division and becomes a threat to community life." It urged co-ordinated planning and a co-operative spirit among all church groups in order to eliminate duplication and sectarian divisiveness and provide "a vital Christian ministry to all Alaskans." . . . Greatest percentage gains in the present religious building boom are being registered in the northeast section of the U. S. Permits for the erection of religious buildings issued during the first half of 1955 showed an increase of 28 per cent over the same period in 1954 compared to 15 per cent for the country as a whole.

UNIVERSITY HAS THREE CHAPELS

RNS Photo

These three separate modernistic chapels on the campus of Brandeis University, Waltham, Massachusetts, each resembling a Bible standing on end and slightly open, were dedicated together at a formal campus convocation on October 30th. In the center is the John Marshall Harlan Chapel, for Protestant worship, named after the former Supreme Court Justice. At left is the Mendel and Leah Berlin chapel for Jewish students, and at right the Bethlehem chapel for use by Roman Catholic students. Located on the bank of an artificial lagoon, the chapels are of beige color brick and stucco and have unusual modern lighting effects.

Schools and Colleges

Edited by the Division of Higher Ed

SPIRITUAL EMPHASIS WEEKS

The Rev. Erling H. Fretheim, pastor of Moe Parish, Canton, S. Dak., was the spiritual emphasis week speaker at AUGUSTANA ACADEMY October 20 to November 3.

* * *

"God's Son Has Set Me Free" is the theme of the Spiritual Life Conference at *Concordia College,* November 16-19. Principal speaker for all sessions is Pastor H. G. Loddigs, pastor of Concordia Lutheran Church in Los Angeles.

* * *

The campus pastors at Concordia and St. Olaf were the guest speakers for Spiritual Emphasis Week at LUTHER COLLEGE, October 30 to November 3. Pastor Sigvald Fauske, head of the religion department at Concordia and campus pastor, and Pastor Clifford Swanson, college pastor at St. Olaf, spoke throughout the week in chapel and vesper services on the general theme, "Called Into Fellowship."

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The Rev. Reuben Gornitzka, pastor of Our Saviour's Lutheran Church in Milwaukee, was the speaker for Religious Emphasis Days at AUGUSTANA November 13-November 16.

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The Rev. Robert W. Larsen, Assistant Executive Secretary of the Division of Student Service spoke to the students of *St. Olaf College* on topics relating to the theme, "Becoming What You Are," during Spiritual Emphasis Week, November 6-9.

Oscar L. Olson Hall is a dormitory for men on the campus of Luther College, D Iowa, named in honor of president emeritus Oscar L. Olson, Ph.D., Litt.D., graduate class of 1893, professor of English from 1901 to 1951, and college president from 1932. The building was dedicated during homecoming festivities this year on Octo Dr. and Mrs. Olson are pictured above in front of the hall.

The hall accommodates 233 residents. Resident head is Mrs. Albert Stortroen; a resident head, Martin Mohr; dean of men, Einar Johnson. The cost of the dorm $550,000 for which a government loan of $535,000 has been secured from the H and Home Finance Agency. The furnishings cost an additional $35,000.

The architect is Charles Altfillisch who has been the architect for five buildings campus.

NEW COLLEGE UNION BUILDING AT PACIFIC LUTHERAN COL PARKLAND, WASHINGTON

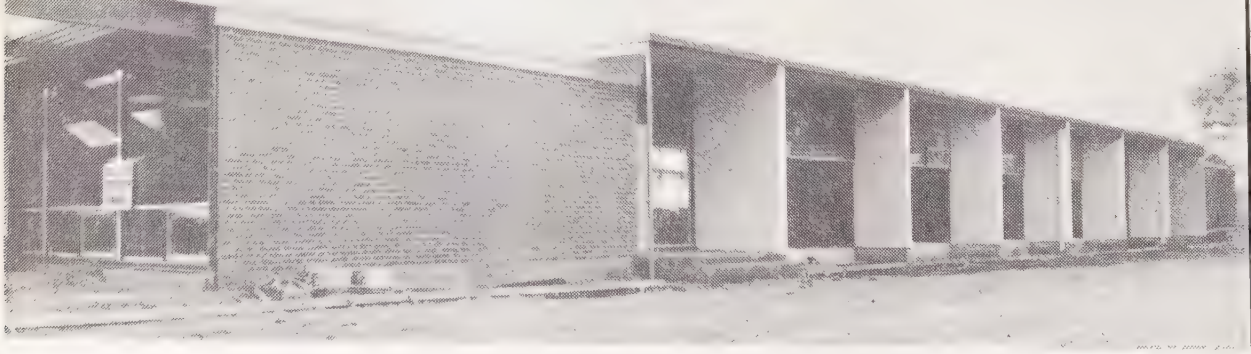

Photo by Rich

The cornerstone for the college union at PLC was laid on October 13. The building, contemporary in design, was erected at a $320,000 and has 23,000 feet of floor space, all on one floor. One side of the rectangular shaped building, which is built around a court or patio, is pictured above.

Within the E.L.C.

SONS

he Rev. Jersing Thompson, who been serving temporarily the Ches- parish in Montana, will begin an im pastorate at Lacrosse, Wash., 1st.

r. E. S. Hjortland was installed . 6th as senior pastor of United eran Church, Oak Park, Ill.

r. Merrill Moline of Janesville, ., has been appointed a member he Home Mission staff, with re- sibility in refinancing Church Ex- ion Fund loans to Home Mission gregations.

he Rev. M. A. Steiestol, Preece- , Sask., will by Jan. 15 move to his parish at Ryley, Alberta.

he Rev. F. W. Eide, Milwaukie, gon, has accepted a call to First eran Church, Poulsbo, Wash., and move there in the middle of De- ber. For the last four years Pastor has broadcast a Sunday morning tional service over radio station ON.

he Rev. M. A. Schmidt, Richey, tana, has accepted a call to serve ssistant pastor of Trinity Church, tonna, Minn.; he will begin his k there Jan. 21.

he Rev. Carl Groettum, pastor of Redeemer's Church, La Crosse, ., has accepted a Home Mission call stablish a congregation in Brook- Center, a suburb of Minneapolis.

he Rev. Pernie C. Pederson, former h Africa missionary, will take over superintendency of Bethel Lutheran ne, Williston, N. Dak., in January.

r. Fredrik A. Schiotz, ELC presi- , left Minneapolis Nov. 4th bound Marangu, Tanganyika, to attend All-Africa Missionary Conference Nov. 12-24. He went by way of nburg; Berlin; Addis Ababa, Ethi- ; and Nairobi, Kenya.

he Rev. A. R. Melsness, Wetaski- Alberta, has accepted a call to e Church, Medicine Hat, Alberta.

he Rev. L. T. Nilson, Prince Al- Sask., will move to Vancouver, ., to found a new Home Mission gregation in the western part of the

he Rev. Bernt C. Opsal, president he Lutheran Bible Institute, has awarded the Master of Art's de- by the New York University, ol of Education.

he Rev. J. F. Masted, Sandpoint, o, has accepted a call to the West Prairie-Bad Axe parish in southwestern Wisconsin; he will move there in January.

DISTRICTS

Southern Minnesota

Lake Crystal, Minn. Our Saviour's Church at Butternut, parish of the Rev. S. O. Sorlien, was destroyed by fire Oct. 30. The church had been remodeled three years ago.

Northern Minnesota

Viking, Minn. Zion Church, parish of the Rev. T. J. Weltzin, conducted a spiritual emphasis week Oct. 25-30, climaxing in a fiftieth anniversary celebration on the 30th. Anniversary speakers were Pastors P. M. Bratlie and Harold O. Sutter. Speakers at preceding meetings were Pastors A. N. Skogerboe, Carl T. Thompson, Arthur N. Grorud, and H. O. Peterson, also Victor Anderson, who served the church as student pastor 1954-55. Charter members present were Mrs. Bertha Tostrup, Mrs. H. C. Hanson, and Hans C. Hanson; the last mentioned passed away on the 29th of October and was buried Nov. 3.

South Dakota

Sioux Falls, S. Dak. Grace Church, parish of the Rev. Arvid E. Bidne, worshiped for the first time Oct. 30 in its newly completed first-unit church. There were 350 in attendance.

Brandt, S. Dak. First to be reported of the current All Lutheran Food Appeal drive in the nation was the shipment of 100,000 pounds of corn from Brandt Oct. 25th. Before shipment was made a brief dedicatory service was conducted by the Rev. B. O. Solberg, county chairman.

Aberdeen, S. Dak. On Oct. 30th the cornerstone of the new parish house being built by Bethlehem Church, parish of the Rev. E. W. Nervig, was laid.

California

Honolulu, Hawaii. Calvary congregation, which is less than a year old, moved into its new church in Aina Haina in October. The church is to be dedicated Nov. 20. Guest speaker will be the Rev. T. A. Thompsen of the ELC Home Mission Department, who will conduct special services in the church during the succeeding week. A new Hammond organ was dedicated Oct. 2. The parish pastor is the Rev. Stanley Gjervik.

Covina, Calif. Grace Church held its first service Oct. 23, with 160 in attendance. This new congregation is served by the Rev. Walter H. Nordby.

Pacific

Anchorage, Alaska. Central Church celebrated late in the summer the birthday of its pastor, the Rev. A. H. Mjorud. Intern in this far northern parish is Jake A. Reinhardt of Luther Theological Seminary, St. Paul. The congregation has recently purchased a lot for the erection of a parsonage, a deal made possible through a loan from St. Olaf Church, Bode, Iowa.

NOTE ON INTERNSHIP

Congregations wishing to apply for a seminary intern for the year 1956-57 should write the office of Luther Theological Seminary for proper application blanks. February 1, 1956 is the deadline for these applications, and by March 1, 1956 the Seminary faculty will complete assignments. Please write to Luther Theological Seminary, Como and Luther Place, St. Paul 8, Minn.

OBITUARIES

Mrs. A. J. Nervig

Mrs. Mina Hansen Nervig, Minneapolis, Minn., widow of the Rev. A. J. Nervig (who died in 1951), passed away Oct. 26, in her 83rd year. Funeral services were held Oct. 29 at Immanuel Church, Minneapolis, the Rev. M. P. Kaatrud officiating. She was born May 21, 1873, in Minneapolis. She attended Lutheran Ladies Seminary, Red Wing, Minn. In 1900 she married the Rev. A. J. Nervig, who served parishes in Tracy, Minn., Hartington, Nebr., and Wells, Minn. Since 1924 the family lived in Minneapolis. Survivors include one daughter, six sons (one being the Rev. Dr. C. B. Nervig, Williston, N. Dak.), and 11 grandchildren. Mrs. Nervig, was especially interested in music and art.

Mrs. Albert H. Larson

Mrs. Sena Sneve Larson, wife of Albert H. Larson, Osseo, Wis., died Oct. 21, in her 78th year. Funeral services took place Oct. 25 at Osseo

Church, where she had been a faithful member for 58 years. The Rev. O. C. Aune officiated. She was born March 19, 1878, in Brookings County, S. Dak. After her marriage in 1897 to Albert Larson she moved to Osseo. She is survived by her husband, two sons, two daughters, 12 grandchildren, and 4 great-grandchildren. Her son Herbert is pastor at Gary, Minn., and her daughter Eleanor is the wife of the Rev. Marcus Lewis, Beloit, Wis.

Tellef Tellefsen

Tellef Tellefsen, member of Zion Church, Staten Island, N. Y., died Oct. 15th, 77 years of age. Funeral services were conducted Oct. 18 at Zion Church, Dr. L. P. Qualben officiating. Mr. Tellefsen was born at Grimstad, Norway, and came as a young man from his native land. He is survived by his wife, nee Inga Olsen, four daughters, and four sons; one of the latter is the Rev. Ralph L. Tellefsen, Staples, Minn.

The Rev. Johan C. Johnson

The Rev. Johan C. Johnson, pastor of the Scandinavian Ev. Luth. Church, Frankfort, Michigan, died Oct. 21, in his 77th year. Born March 24, 1879, at Søndre Land, Norway, he was brought to this country in 1883. He attended Gale College and Luther Seminary; was ordained in 1912. After serving as pastor at Lead, S. Dak., one year, he came in 1913 to Frankfort and remained in that parish up to the time of his death. In 1912 he married Johanne Christophersen.

ANNOUNCEMENTS

Wanted: Used Lutheran Hymnaries. Write Mrs. Tom Mullen, 1023 2nd Ave. So., Glasgow, Montana.

Wanted: 24 used Concordias, text edition. Write Mrs. John Lang, Petersburg, Nebr.

CHANGE OF ADDRESS OF PASTORS

O. F. Braaten, Box 105, Desert Springs, Calif.

F. W. Eide, Box 625, Poulsbo, Wash.

Carroll Ellertson, 4932 Penn Ave. S., Minneapolis, Minn.

L. E. Evenson, 72 Oceanway, Durban North, Durban, Natal, Union of S. Africa

Carl Groettum, 5920 Ewing N., Minneapolis, Minn. (Correction)

I. G. Hastad, Jasper, Minn.

H. M. Lybeck, Springfield, Ore.

A. O. Odegaard, Springfield, Ore. (Retired because of ill health, but still living at Springfield, Ore. No change in address.)

Neal A. Olson, Route 2, Marshalltown, Ia.

P. C. Pederson, Bethel Lutheran Home, Williston, N. Dak.

M. A. Schmidt, Owatonna, Minn.

Merlin I. Seal, 2003 E. 5th St., Duluth 5B, Minn.

O. V. Smeby, 111 W. Islay Street B., Santa Barbara, Calif.

The Placement Service

The purpose of the Placement Service is to assist in the locating of our people in communities served by the Lutheran Church. The Placement Service has not investigated the merits of the propositions advertised and assumes no responsibility in the matter. Send your ads and communications to The Placement Service of the E.L.C. New address: 422 South Fifth Street, Minneapolis 15, Minnesota.

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NEW PARSONAGE AT OKLEE

Pictured is the newly acquired parsonage of the Oklee parish, the Rev. Arthur N. pastor. Built at a cost of $14,000, a financial canvass throughout the parish resu an over-subscription of the cost on a four-year pledge basis. The parsonage was de late in the summer by District President Arthur E. Hanson. The Oklee parish was in 1954, and since then both the resulting new parishes have built and dedicate parsonages.

NEW PARSONAGE IN NEW JERSEY CITY

Photo by Greisen

The story of the new parsonage of Our Savior's Church in Perth Amboy, N. J., herewith, was recently given in "Lutheran Herald." The pastor of the church, th John M. Ness, writes that the old parsonage, located next to the church, will b as a parish house.

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erful apartment for one on sublease from about Dec. 1 until late spring or r. Pay part rent, everything furnished. Minneapolis near bus line. 439-12B

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1st floor duplex for rent. 4 large rooms, sun parlor. Gas heat. Hot water furnished. Garage. North Minneapolis. 439-15B

WANTED TO RENT

Employed girl desires private room with home privileges in a southeast Minneapolis home. 439-16B

POSITIONS WANTED

Middle-aged woman wants position as housekeeper in a modern home. 439-17D

Housework wanted on modern farm for adults or in town. Will consider an elderly couple. References. 439-18D

HELP WANTED

Professional woman needs competent housekeeper who must be especially able to handle telephone calls. Small house located 1 block from large Lutheran church, south Minneapolis. 439-19F

Man, 66, would like couple for housekeeping and as companions while wife is in hospital. Free rent in exchange. 439-20F

Lutheran housekeeper wanted on modern farm home in south central Minn. Must be of good health and between 30-45. No objection to 1 small child. Wages open. 439-21F

Building and Grounds Superintendent needed by ELC college in South Dakota. Must have experience with heating equipment and be qualified to supervise maintenance staff. Permanent position. Insurance benefits. Give detailed explanation as to previous experience, age, and marital status. 439-22G

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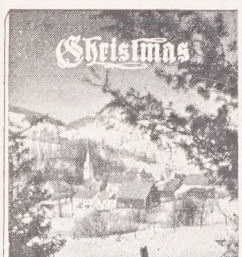

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